CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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A FUNERAL SERMON,

BY WARREN SKINNER.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.—1 Pet. i, 3.

Man, in his best earthly estate, is but a frail, feeble creature. Made 'subject to vanity'—filled with desires beyond his ability to gratify—exposed to evils which he has not power to avert—liable to accidents and dangers from which his foresight cannot deliver him—placed in a condition where no happiness is perfect, and no bliss without alloy, he needs, at all times, the support and favor of some being superior to himself. Nor is this all; for, although he is constantly supported by the divine power; though he is continually surrounded by the mercies of his God; and although the favors of the Most High are showered down in rich abundance upon him, he knows the uncertain tenure by which he holds all earthly blessings, and even life itself. Hence he needs the constant influence of hope, he wants an assurance that, although his worldly treasures may be taken from him, there are yet remaining sources of happiness and enjoyment within his reach. Above all, he wants the hope of an existence beyond the present; he wants a confidence that death will not separate him from the care and loving-kindness of his Father in heaven; in a word, he needs an assurance that the perfect happiness he was formed to enjoy, and which is the great object of all his desires, will be ultimately and forever his.

Without the soothing influence of hope life becomes an almost insupportable burden; the path we travel, from the cradle to the grave, is through a dreary wilderness; and the innumerable blessings bestowed upon us by a munificent Providence are of little value; for we know they may be soon wrested from us; and we know that our dearest friends and nearest relatives may be torn from our fond embrace, by the unrelenting hand of death, and an aching void be left in our hearts which nothing earthly can ever fill. On the other hand, if we are in possession of that hope which is as 'an anchor to the soul, both sure and steadfast;' if we feel the sweet influence of a strong assurance that a glorious immortality awaits us, beyond the transitory scenes of this vain and changing world; and if by the eye of faith, we can look forward to an eternal re-union with all those we love, in that better world 'wherein dwelleth righteousness,' we are prepared to endure with fortitude the accumulated sorrows of this life; and we can bow with filial submission to the chastisements of our heavenly Father's hand.

But where is this hope to be found? How are we to secure its influence? And how shall we obtain its heavenly consolations? Earth has it not to give. The world, with all its riches and alluring charms, cannot impart it to the mourning soul. Science, amidst her ample stores, does not contain it. Neither can the most refined and exalted philosophy, with all her boasted discoveries, point us to the source from whence it springs, nor to the foundation on which it rests. Where, then, shall we seek it? 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the daed.' Here, then, in 'the glorious gospel of the blessed God,' this invaluable treasure is contained. In the record of eternal truth—in the teachings, miracles, and death, but more especially in the resurrection from the dead of our Lord and Saviour Jesus Christ, the 'first fruits of them that slept,' and the living 'head of every man,' the foundation is laid, broad and ample as the spiritual and eternal wants of the whole intelligent creation, and immoveable as the throne of God in heaven. To this gospel let us, therefore, direct our undivided attention; and from the rich testimonies of divine inspiration let us endeavor to draw forth the influence of that glorious hope, which will sustain and cheer us through life's weary pilgrimage, and which will give us an antepast of immortal blessedness beyond the grave.

In pursuing the subject embraced in our text, and in our endeavors to impart consolation to these mourners, and useful instruction to all present, we shall consider,

I. The nature of that hope which the gospel imparts.

II. The foundation on which it rests.

III. Its influence on the hearts and lives of those who possess it.

Hope may be defined the desire of some good, not in actual possession, connected with a probability, or, at least, a possibility, of obtaining the desired good. This definition will apply to hope of every description. But there are considerations which distinguish the hope inspired by the gospel from all other kinds; and that we may have clear and correct conceptions of its nature, we may observe,

1. The hope of the gospel differs from all others on account of the object it embraces. There is, perhaps, no passion more natural to man, or of more universal prevalence, than hope; and certainly there is none more necessary to his happiness in life. Are we poor and needy? Hope points us to more propitious circumstances in time to come. Are we oppressed with pain and sickness? Hope holds out to us the prospect of returning health and ease. Are we bowed down with the cares, anxieties, and disquietudes of life? Hope lends us her support; and whispers peace and confidence to our desponding souls. But these are all temporal hopes, and cannot fully satisfy our desires. There is, in every human bosom, a longing for something more than earth can give; the desire of a more extended existence than is allotted to man on the shores of mortality. And shall these desires be finally satisfied? 'If a man die shall he live again?' If it be not so, if he who made us has not destined us to an existence beyond the present; we may ask in the language of the poet,

'—Whence this pleasing hope, this fond desire,
This longing after immortality?
Or, whence this secret dread and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction,'

If we only have to pass away like the brutes that perish? Why is this strong, this unconquerable desire of immortality implanted in our breasts? And why does God suffer us to indulge these pleasing hopes if they are all vain and futile? But,

'Tis the Divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates *Eternity* to man.
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt, amidst the war of elements,
The wreck of matter, and the crush of worlds.'

And such is the hope inspired by the gospel of our blessed Redeemer; a hope which 'looks beyond the bounds of time,' opens a bright vista beyond the darkness and silence of the grave, rises in joyous anticipations from earth to heaven, and seizes on immortality and unfading glory in the paradise of God. Compared with this all earthly hopes shrink into nothing and insignificance; for, could we obtain every object of our hopes which this world can give; could we accumulate its riches, and gain all its honors, the time will soon come when to us they will possess no value; for naked came we into world, and equally destitute must we leave it. How invaluable then, on account of the object embraced, is the hope of the gospel; how ardently should we strive to obtain it, by embracing the gracious promises of our God; and, having obtained it, how fondly should we cherish it in our hearts, as the richest blessing we can enjoy on earth.

2. We learn from our text that the hope of the gospel is a 'lively hope.' It is an ever-active, and all-pervading principle; bringing its possessor into 'newness of life,' and imparting peace and joy to the soul. Viewed in this light, hope is the fruit of a true and living faith. In fact, without faith in the infallible record of God, there can be no rational, or well grounded hope, of life and immortality beyond the grave; and experience teaches us that our hope will be firm or unstable according to the strength or weakness of our faith. This is demonstrable from the ordinary occurrences of life. The husbandman is active in preparing his ground and casting in the precious seeds in proportion to his belief, or confidence that his labors will be blessed with an abundant harvest. The parent is assiduous in cultivating the mind of his child, and in forming his character for future usefulness and respectability in life, in proportion as the child gives evidence that these exertions will be crowned with success. So with the faith and hope of the gospel. In proportion as we embrace by a living faith, the immutable promises of God, will be the strength and stability of our hopes; and the Christian is never so active in the discharge of his duties to God, and in works of love and deeds of kindness to his fellow men, as when under the influence of a firm and unwavering hope. In short, destitute of this hope, we lie in darkness, and in the 'valley of the shadow of death;' but with it, we are in possession and enjoyment of spiritual, or everlasting life. Hence the language of the apostle; "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' But, as we shall have occasion still further to illustrate this particular under our last general proposition, we observe—

3. The hope of the gospel is satisfactory.—We have already seen that a hope which is confined to the enjoyments of this life cannot satisfy the desires of the human soul. We may now go farther, and observe that the hope of mere existence, of even eternal duration, will not, in itself, satisfy these desires; for we may be fully confident of an endless existence, and at the same time, have no assurance that such existence will be a blessing. Dark and cheerless as is the thought of non-existence, there is no one who would not prefer it to an eternity of unmingled suffering and woe; or even to an endless existence in which more misery should be endured than happiness enjoyed. Having an assurance that we shall live again, and live forever, the question presses with a resistless energy on our minds, will my future existence be a blessing, or a curse to me? Will it be one of interminable happiness, or unending woe? And here again we must have recourse to the gospel; 'to the law and the testimony;' for, as 'life and immortality' are brought to light only in the gospel, so that alone can teach us what will be our condition in an immortal state. In the resurrection, (and we shall show that it is only through the resurrection that we can hope for immortality,) our Savior expressly declares that men shall be 'as the angels of God in heaven;' or as it is expressed by St. Luke, 'Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.' From this language the only inference we can draw is, that, in the resurrection state, man will be not only immortal, but pure, spiritual, holy, and happy; for such are the angels of God in heaven. With this sentiment the testimony of St. Paul perfectly corresponds. Speaking to his Corinthian brethren on the subject of death and 'the resurrection of the dead,' he says, 'It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.' Similar to this is his language to the Philippians; 'For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.' But I need not multiply evidences on this point; for happiness, pure unmingled happiness, and unfading glory, are as much embraced in the hope of every Christian as an endless existence.

But, is this sufficient? Admitting, as individuals, we have, through faith and hope, the strong assurance of a blessed immortality for ourselves, will this fully satisfy the desires of our hearts? Are there no others whom we wish to include in our hope, in order to render it perfectly satisfactory? Have we not some dear friend, some faithful parent, some lovely child, some kind brother or sister, or an affectionate and beloved companion, whose happiness is as dear to us as our own? And can a hope from which all these, or even a portion of them, must be excluded, be satisfactory to our souls? Impossible! Corrupt as human nature may be, man is not so selfish and wholly wicked as not to desire the welfare and happiness of those to whom he is bound by the strong ties of blood and affection; or to be perfectly happy while these dear objects are forever shut out from all enjoyment, and from all his hopes. Nor can we stop here. Imperfect and sinful as we are, our benevolent desires, derived from the great fountain of all goodness, extend still further; and the more extensive they are, the more nearly do we resemble him whose image we bear, and the more perfectly do we follow the example of the great Redeemer.

'God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre mov'd, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbor first it will embrace;
His country next—and next all human race.'

Such are the genuine feelings of the human heart. Bound to our fellow beings by the ties of a kindred nature, we sympathize with them in their afflictions, and the more perfect our own happiness, the more are our benevolent desires extended, and the more ardently do we seek the happiness of all with whom we are connected. And these desires, so natural to the heart of man, and so honorable to human nature, are forcibly inculcated and strenuously urged in the teachings of Jesus, and the language of the apostles. We are required, not only to cherish these benevolent desires, and to embrace the whole family in the arms of fraternal affection, but to make 'supplications, prayers, intercessions, and giving of thanks, for all men;' and the feelings and practice of every true christian are in accordance with the apostolic exhortation. Hence the earnest supplications at the throne of divine grace, in behalf of perishing sinners; and hence the ardent prayers to God, that all may be converted from the evil of their ways; that all may be brought to the knowledge of the truth, and to the enjoyment of life eternal.

But may we safely indulge these cheering hopes? Do the scriptures afford sufficient evidence to authorize a firm belief that they shall be ultimately gratified? On this point a wide difference of opinion exists. Long and extensively has the opinion prevailed, that millions of our brethren and sisters, the offspring of our Father in heaven, must lie down in ceaseless torment and hopeless despair. And can a prospect like this give fullness of joy to the Christian's heart? Believing thus, can he 'rejoice with joy unspeakable and full of glory?' As the principle involved in this inquiry is important, we ought to divest our minds of all prejudices, and prepossessions, and in sincerity of heart inquire, 'what saith the scriptures?' The testimony of Christ is full and explicit on this subject. 'The Father loveth the Son, and hath given all things into his hands. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And I, if I be lifted up from the earth, will draw all men to me. All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' We have before noticed our Savior's testimony concerning the condition of man when raised from the dead; and if his language, last cited, be true, then is there ground for the indulgence of these hopes; and so surely as the blessed Jesus, 'who gave himself a ransom for all, to be testified in due time,' shall 'see the travail of his soul, and shall be satisfied,' so surely shall these fond desires, these holy and ardent hopes of the Christian's heart be also satisfied. What farther can we ask? When once these hopes are fixed in our hearts, we can exclaim with the aged Simeon, when to his joyful bosom he pressed the infant Savior of the world, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel.'

We notice the foundation on which the hope of the gospel rests.

No one can be insensible of the importance of this part of our subject: for it is obvious, that the value of our hopes depend much on the stability of the foundation on which they rest. However invaluable may be the hopes of the Christian, on account of the subject embraced; however high the enjoyment we should otherwise find in their indulgence, if they rest on no sure and adequate foundation, if they are liable, in the end, to be disappointed, if, on examining their foundation, we find it to be but the 'baseless fabric of a vision,' and that we have been following only a splendid *ignis fatuus*, we cannot cleave to them as a sure consolation in affliction, or an unfailing support in the hour of death. On what foundation, then, do the hopes of the Christian rest? or rather, what foundation do the scriptures present on which they may be safely based? In considering this point, we shall leave out of view the different theories which have prevailed among professing Christians, and which have so long divided and distracted the Christian world; also the philosophical arguments adduced in favor of future existence, and appeal directly to the divine testimony; and it is believed that the more the evidences of immortality are concentrated, and brought to bear on one single point, the more satisfactory these evidences will be to our minds, and the more firm and unwavering will be our hopes predicated on them.

Our text presents to us this foundation, in plain unambiguous terms. Here we are told that God 'hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead.' From this language it appears evident that the apostle did not predicate this hope on any abstract principle or doctrine; nor on conclusions drawn from philosophical, or metaphysical reasoning; neither on the supposition that the soul of man is at present endowed with immortality; nor yet on the ground of any merit or righteousness in man; but on a plain and simple fact; and this fact, 'the resurrection of Jesus Christ from the dead.' The apostle Paul has likewise presented the same view of the subject. In the fifteenth chapter of his first epistle to the Cor. we find a full and labored argument on this point. After alluding to the gospel which he had preached to his brethren, and by which, he tells them, they were saved, he proceeds to point out to them, and to illustrate what he had preached to them as the foundation of their faith and hope; and says, 'For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again, the third day according to the scriptures.' In accordance with this declaration we find that wherever this apostle went he preached Jesus and the resurrection.' Continuing his argument to his Corinthian brethren, we find him saying, 'Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?' But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.' From this language we perceive that St. Paul predicated the doctrine of life and immortality entirely on the doctrine of the resurrection of the dead, and that the doctrine of the resurrection is predicated altogether on the fact that Christ had been raised from the dead; and on the supposition that this fact did not exist, he adds, 'then they also which are fallen asleep in Christ are perished;' i. e. they have ceased forever to exist. 'But,' continues the apostle, 'now is Christ risen from the dead, and become the first fruits of them that slept. For since by

man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made live.'

Christ is here represented as the 'first fruits of them that slept.' He was the first who rose from the grave incorruptible and immortal; and his resurrection, as he is the 'head of every man,' is the earnest assurance, of the resurrection of all of whom he is the head, and the first fruits, or, in other words, of all who sleep in death. Not only so, his resurrection is a pattern of the resurrection of all mankind who shall be raised from death in him; for, 'if the first fruit be holy, the lump is also holy;' and when all who die in Adam shall be made alive in Christ, all sin, imperfection, and consequent suffering, must be forever done away; 'if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new.' But this sentiment is confirmed beyond the possibility of a reasonable doubt by the further testimony of the same inspired writer. He declares that Christ 'must reign till he hath put all enemies under his feet,' the last enemy, death, shall be destroyed; and, in concluding his argument on this most important of all subjects, he says 'So when this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, (*hades or hell,*) where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.' Such is the foundation of the Christian's hope of life and immortality, presented to us in the glorious gospel of our blessed Redeemer; a foundation, which God himself has laid, ample as the vast creation, and permanent as the throne of Jehovah. On this broad and sure foundation we may rest our dearest, our immortal hopes, not only for ourselves, but for our friends and relations, and for the whole family of man, in the full assurance that the 'foundation of God standeth sure;' and we can rejoice in perfect confidence that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'

III. We are to consider the influence of hope on the hearts and lives of those who possess it.

Such is the constitution of our natures that it is necessary for us to be constantly under the influence of suitable motives to direct us in our conduct. We naturally seek for happiness, and instinctively shrink from misery; and hence, in the economy of God's government, in the dealings of his providence towards mankind, and in the scriptures of divine truth, motives, addressed both to our hope of good, and our fears of evil are presented to us. Fear is undoubtedly necessary to deter us from sinful actions; but as the obedience which God requires of us is that which flows from the heart, and from pure motives it is doubted whether fear alone can present these motives, especially that slavish fear which is full of torment. This appears to have been the opinion of 'that disciple whom Jesus loved,' and whose whole soul seemed to have been fully imbued with the spirit of his Master, and the love of his God. Alluding to the glory of the resurrection, when Christ shall appear to 'change our vile body,' he says, 'we shall be like him, for we shall see him as he is, and every man, that hath this hope in him purifieth himself, even as he is pure.'

The hope of the gospel, by exhibiting to us in prospect that state of glorious perfection and spotless purity to which we are destined in the purpose of God, is not only adapted to our moral condition and wants in life, but it is most admirably calculated to implant the love of God in our hearts; to purify us from all vain and unholy desires; and to lead us in the way of righteousness and peace. It is natural for us to assimilate our characters to the character of any one we truly love; consequently whatever has a tendency to cherish the love of God in our hearts, is directly calculated to lead us to godliness of life and conduct. There is not a virtue which adorns the human character that does not spring from love, not a duty which God requires of man, that is not the fruit of love. If we love God, we shall cheerfully obey him: if we love our fellow beings, we shall do them all the good in our power; and if we love our Lord Jesus Christ, we shall conform to his precepts and example in life. And permit me, my friends, to inquire, what can be more directly adapted to the production of the love of God in the soul than the hope which has been described?—What principle more calculated to cherish and strengthen this love, and to invigorate all the pure and happy affections of our hearts than this? On the other hand, where the hope of the gospel does not exist, there is no adequate motive presented, either to induce the love of God in the soul, or to lead those who are destitute of its influence to purity of heart or conduct.

Again; the hope of the gospel exerts not only a purifying, but a saving influence, wherever it is felt. Paul informs us that 'we are saved by hope.' This proposition, however, is measurably included in the former; for as the salvation of the gospel consists in a deliverance from sin, whatever has a tendency to purify our hearts from sinful propensities, leads directly to the enjoyment of this salvation. And here we may notice the superior influence of hope, to that which is, or ever can be exerted by fear. Fear of punishment may, and without doubt often does, prevent the commission of sinful acts in our outward conduct; but as it exerts no purifying influence on the heart, it cannot overcome nor remove our sinful desires; and it may be safely asserted that there never was a soul truly converted to God, brought to the enjoyment of his love, made a recipient of his salvation, or led to cheerful and willing obedience to the requirements of his law, through the influence of fear. If, therefore, such be the efficiency of a hope in the gospel of Christ; if such be the purifying and saving influence of this glorious hope, how should we exert ourselves, not only to cherish it in our own hearts, but to extend it to our fellow creatures, that they may anticipate with us its pure and heavenly joys.

We observe, once more, the hope of the gospel delivers us from all those tormenting fears, and gloomy forbodings of future suffering and wo, either for ourselves, our relatives and friends, or any portion of the human family, which causes so much dreadful anxiety and wretchedness in the world. By opening to us the sure prospect of immortality and unfading glory in the realms of bliss beyond the Jordon of death, it enables us cheerfully to resign our spirits to God who gave them, and to meet the pale messenger without a fear. Are we called to follow some dear friend to the gloomy mansions of the dead? Are our parents, children, brethren, or companions torn from our embrace by the relentless foe? Hope points us to the dear departed ones, as the subjects of the pardoning mercy and redeeming grace of God; and assures us that we shall meet them on the peaceful shores of the heavenly Canaan, where pain and death can never come; where sorrow and sighing shall forever flee away; where tears shall be wiped from all faces; and where pangs of separation can never more be known. It leads us to contemplate the whole intelligent creation as one vast family of brothers and sisters; children of the same bounteous and gracious Parent; and joint heirs with ourselves to 'an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us.'

Finally hope sacrifices all our afflictions; and prepares us to bow in humble submission to the dispensations of heaven. It prepares us for all the events and circumstances in life, whether of a prosperous or adverse nature. Are we blessed with the smiles of a bountiful Providence and in possession of the riches and enjoyments of life? It assures us that when we part with these, that there are more durable riches, and more perfect enjoyments prepared for us on high. Are we oppressed and bowed down by adversity? Hope tells that we soon shall pass to the peaceful shores of that better world where 'the wicked cease from troubling,' and where 'the weary are at rest.' It prepares us for death, by robbing the tyrant of his sting, and enabling us to cast our spirits on the covenanted mercies of our God, through a risen Redeemer.—And finally, it prepares us, as far as we can be prepared in this world, for the enjoyments of a blessed immortality, by purifying our souls, and conforming us to the image of our Lord and Saviour Jesus Christ.—AMEN.

"Honor all men." 1 Pet. ii, 17.

This declaration of the apostle is an interesting one. In it is involved a sentiment that is dear to every christian philanthropist. The sentiment is this. There is in every man a mind that is godlike, nearly allied to its Creator; and capable, by a proper cultivation and enlargement of its powers, of being something noble and exalted, compared with what is now in many individuals.

Honor all men. Honor the good man. He is worthy of honor, being nearly allied to the character of Jesus, to that of God. Honor the wicked man; not for what he is, but for what he is capable of becoming—something good, noble, godlike. Honor the rich and the poor; for all minds have the same parentage; God is the Father of the spirits of all flesh. All minds spring from one source; that source is the Supreme mind or Soul of the world.

Honor the young man, and the young woman. They are capable of filling a station in society with honor to themselves, and with benefit to the world. By the practice of moral goodness in their daily walk, they may infuse in the minds of others a love of those virtuous and holy precepts which adorn the character and life of the Christian. Honor the child. Welcome into being the new-born infant, and feel within yourself that a new existence has begun, even one that shall never end. Feel as did our Savior when he took them in his arms, and said, "of such is the kingdom of heaven." These are right feelings; they introduce to happiness, to heaven.

Honor all men, should continually be in our thoughts. It will lead us to show all that respect which is their due. It will make us respected and beloved by all the children of God. Under its influence improper and unjust divisions in society will never exist. All will have their proper level. There will not be the elevated *few* and the degraded *many*. Christian equality will exist, and with it Christian happiness. Follow, then, gentle reader, the advice of Peter. "Honor all men. Love the brotherhood. Fear God. Honor the king;" that is, your rulers.—*Uni. Watchman.*

SYMPATHY.

Where the sympathies of the heart have not been encouraged to expand, no cultivation of the understanding will have power to render the character eminently great or good.

ELOQUENT THOUGHTS.

On the appearance of age on the globe, and its first aspect when fresh from the hands of the Creator, Chauteaubriand presents a hypothesis more in unison with the imagination of a poet than the observations of a philosopher, on the gradual formation of all objects destined for long endurance. He supposes that every thing was at once created as we now see it.

'It is probable that the author of nature planted at once aged forests and their youthful progeny; that animals arose at the same time some full of years, others buoyant with the grace of youth. The oaks, while they pierced with their roots the fruitful earth, without doubt bore at once the old nests of rooks, and the young progeny of doves. At once grew a chrysalis and a butterfly; the insect bounded on the grass, suspended its golden egg in the forest, or trembled in the undulations of the air. The bee, which had not yet lived a morning already counted the generations of her owners by its ambrosia—the sheep was not without its lamb—the doe without its fawns. The thickets already contained the nightingale, astonished at the melody of their first airs as they poured forth the new born effusion of their infant loves.

'Had the world not risen at once young and old, the grand the serious, the impressive would have disappeared from nature; for all these sentiments depend for their very essence on ancient things. The marvels of existence would not have been hung over the abyss beneath; the woods would not have exhibited that splendid variety of trunks bending under the weight of years, of trees hanging over the beds of streams. The inspired thoughts, the venerated sounds, the magic voices, the sacred horror of the forests, would have vanished with the vaults which serve for their retreats and the solitudes of earth and heaven would have remained naked and disenchanted on losing the columns of oaks which united them. On the first day when the ocean dashed against the shore, he bathed, be assured, sands bearing all the marks of the action of his waves for ages; cliffs strewed with the eggs of innumerable sea-fowl, and rugged capes which sustained against the waters the crumbling shores of the earth.

'Without that primeval age, there would have been neither pomp nor majesty in the work of the Most High; and, contrary to all our conceptions, nature, in the innocence of man would have been less beautiful than it is now in the days of his corruption. An insipid childhood of plants, of animals, of elements, would have covered the earth, without the poetical feelings which now constitute its principal charm. But God was not so feeble a designer of the grove of Eden as the incredulous would lead us to believe. Man, the sovereign of nature, was born at thirty years of age, in order that his powers should correspond with the full grown magnificence of his consort, who doubtless, had already passed her sixteenth spring, though yet in the slumber of nonentity, that she might be in harmony with the flowers, the birds, the innocence, the love, the beauty, of the youthful part of the universe.'

'There is a God! The herds of the valley, the cedars of the mountain bless him—the insect sports in his beams; the elephant salutes him with the rising orb of day; the bird sings him in the foliage; the thunder proclaims him in the heavens; the ocean declares his immensity; man alone has said, 'There is no God!'

* * * * * * *

'The admirable wisdom of Providence is no where more conspicuous than in the nests of birds. It is impossible to contemplate without emotion the Divine goodness which thus gives industry to the weak, and foresight to the thoughtless.

'No sooner have the trees put forth their leaves than a thousand little workmen commence their labors. Some bring long pieces of straw into the hole of an old wall; others affix their edifice to the windows of a church; these steal a hair from the mane of a horse; those bear away with wings trembling beneath its weight, the fragment of wool which a lamb has left entangled in the briars. A thousand palaces at once arise, and every palace is a nest—within every nest is soon to be seen a charming metamorphosis; first a beautiful egg, then a little one covered with down. The little nestling soon feels his wings begin to grow; his mother teaches him to raise himself to his bed of repose soon he takes courage enough to approach the edge of the nest, and casts a first look on the works of nature. Terrified and enchanted at the sight, he precipitates himself amidst his brothers and sisters, who have never as yet seen that spectacle; but recalled a second time from his couch, the young king of the air, who still has the crowns of infancy on his head, ventured to contemplate the vast heavens, the waving summit of the pine-trees, and the vast labyrinth of foliage which lies beneath his feet. And, at the moment that the forests are rejoicing at the sight of their new inmate, an aged bird, who feels himself abandoned by his wings, quietly rests beside a stream—there, resigned and solitary, he tranquilly awaits death—on the banks of the same river where he sung his first loves, and whose trees still bear his nest and his melodious offspring. * * *

"What ingenious springs move the feet of a bird. It is not by a contraction of muscles dependant on his will that he maintains himself firm upon a branch—his foot is constructed in such away that when it is pressed in the centre, the toes close of their own accord upon the body which supports it. It results from this mechanism, that the talons of the bird close more or less firmly upon the object on which it has alighted, in proportion to the agitation, more or less violent, which it has received. Thus, when we see at the approach of night, during winter, the crows perched on the scathed summit of an aged oak, we suppose, that watchful and attentive, they maintain their place with pain during the rocking of the winds—and yet, heedless of danger, and mocking the tempest, the winds only bring them profounder slumber; and blasts of the north attach them more firmly to the branch, from whence we every instant expect to see them precipitated; and like the old seaman whose hammock is suspended to the roof of his cabin, the more he is tossed by the winds, the more profound is his repose."

SYMPATHY.

There's a kindred feeling implanted in our souls to mitigate the misfortunes and assuage the sorrows of our fellows, that invigorates the drooping spirit, whilst it shares in the affection and nurtures a mournful joy for its sake. How calm and soothing is the influence of this benignant power when bosom friends would gladly share each other's throes. This was the magic chain that bound the affections of Jonathan and David, and cemented their souls in holy union, amidst the afflictions of Saul's jealousy and anger. On this stage of being how manifold are the duties that connect man to man, while each to other answers the purpose of his being, according as the Creator himself has prescribed. The duty of parents towards their children, cherished and perfected by parental care on the one hand, and a filial love on the other, constitute that domestic happiness, which is the nursery of every moral blessing; and as our lives seldom pass away without witnessing some scenes of distress, we ought to cherish this feeling in our breast towards all within the scope of our observation, that others may be induced to follow in our steps, and early learn its usefulness to themselves. Among those who deserve to be immortalized for the worthiness of their doings, none stand more conspicuous than the indefatigable Howard, whose heart was touched with the miseries that humanity endured, when even folly herself forged the chains.

Contemplate the exalted height, and dignity of such a man, forsaking his home in quest of objects, which solicitude alone could find, or entering dungeons, where fellow beings expire from contagious disease, interposing his benevolent aid, to ameliorate their hapless condition. Who, among the great will emulate the good and make a Howard's choice his own, to advance humanity's cause: the great and good shall consecrate his name and all the world shall celebrate his praise.—*Southern Pioneer.*

PARABLE AGAINST PERSECUTION.

The following beautiful Parable closes Jeremy Taylor's work on the *Liberty of Prophecying.*

I end with a story, says he, which I find in the Jews' books. When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him, why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away, because he did not worship thee. God answered, I have suffered him these hundred years, although he dishonored me, and couldest not thou endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction, "Go thou and do likewise," and thy charity will be rewarded by the God of Abraham.

A FRAGMENT.

To enter this world without a welcome, to leave it without an adieu—to suffer, and be unequal to your sufferings—to stand a sad and silent monument amid the joys of others, which you cannot understand nor conceive of—to carry within your bosom, the buried seeds of happiness, which are never to grow, of intelligence which is never to germinate—to find even your presence afflictive, and know not whether you excite compassion or horror—a whole existence without one cheering sound—without one welcome accent—without one exhilirating thought—without one recollection of the past—without one hope of the future—Oh! what a cloud of wretchedness covers, surrounds and overwhelms such a deplorable victim of sorrow."

"Now, to throw over such a benighted being the sweet rays of intelligence—to open the intellect, and to let it gush forth in streams of light and joy—to rouse the affection, that they may know and love God, the giver of all things, and merciful in all his chastisements—to enlighten the soul, that it may see its origin and destiny—to cause the lips to smile, though they cannot speak; the eye to glisten with other emotions than those of sorrow; and the mind to understand, although it cannot hear. Oh! what a beautiful supplement to the benevolence of heaven!

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, AUGUST 17, 1833.

☞ Lecture on *Capital Punishment* at the Callowhill-street Church, (Philad.) on to-morrow evening, (the 18th inst.) at 8 o'clock.

☞ The Lombard-st. Universalist Church, Philad. will be closed, (in consequence of the Pastor's absence,) until the first Sunday in September.

THE DEPARTING SPIRIT.

* * * A protracted illness had reduced him to a very anatomy; yet he continued cheerful and resigned to the last. His mind was serene, and frequently he spoke of the hour of departure. "I am," said he, "I am but a pilgrim on earth; and why should I grieve because my pilgrimage is at an end? The silver cord will soon be loosed—the golden bowl will ere long be broken. 'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.' Thou see'st, Philo, that this body of mine is well nigh worn out, and it is high time that it should be at rest. It has served me faithfully, and I cannot do less than wish it a quiet resting-place. Thou wilt see to it, Philo." He mused a moment, and then added with uplifted eye, "Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of Thy hands." * * *

Spirit of the blest abode!
Pilgrim of celestial birth!
When the weary round is trod,
Dust returneth to the earth,
And the spirit unto God!

Native of the sphere sublime!
Spirit! born, but not to die!
Destined to a changeless clime,
Thou can'st look with steady eye,
On the ravages of time.

Destined to a world of bliss,
Seen by thee as thro' a glass,
All the transient joys of this
From the page of mem'ry pass,
To oblivion's dark abyss!

Image of the Spirit Sire!
Tho' the earthy image bow,
And the light of life expire,
Over death triumphant, thou
Shalt ascend on wings of fire!

Spirit! quench'd thou can'st not be,
Tho' the tomb-king's icy stamp
On the outward man we see:—
Tho' the grave is dark and damp,
Spirit! it is not for thee!

Prisoner in the house of clay!
In *Jehovah* put thy trust;
Flesh is destined to decay,
And demanding 'dust to dust,'
Worms have marked it for their prey.

Spirit of immortal mould!
Thy redemption draweth nigh;
For the body waxeth cold,
And the fixed and glassy eye
Nought of earth can now behold.

Spirit! by the eye of faith,
Thou a brighter world can'st see;
With the last expiring breath,
In the prospect thou wilt be
Conqueror of time and death!

Broken is the golden bowl,
Loosened now the silver cord;
Spirit! thou hast reached the goal,
Where the mercies of the Lord
In unnumbered channels roll! A. C. T.

FIVE CHAPTERS ON PARTIALISM.

CHAPTER II.

It was a beautiful Sabbath morning in June 1827. It was 'a morning without clouds.' The mellow sun-light rested in quiet beauty on the green vesture of the woods and fields, and the air was filled with the delicious odor of the new mown grass. The fields of grain, already whitening for the harvest, waved in the morning zephyr, and the sweet songs of the happy birds seemed like unto an anthem of praise to the Giver of good.

Deacon Comfort, accompanied by the members of his household, went forth as usual to be numbered with the congregation of the saints. The chords of every soul thrilled in joyous harmony beneath the magic touch of the finger of love; and the gratitude of the Deacon was audibly tendered to Him who filleth the hearts of the righteous with gladness, and their mouths with food. "Not unto us," said he, "not unto us, but unto thee, O Lord, be the glory. The tokens of thy distinguishing favor are multiplied on the right hand and on the left. But by faith we behold a more glorious display of thy redeeming grace, extended to thy elect ones according to thy secret purpose. Praise the Lord, O my soul."

In this state of pious feeling, the Deacon and his family arrived at the Meeting-House. It was a very neat building, surrounded by a spacious green, which was swept by the shadows of many tall forest trees. Numbers of the younger people were congregated in the shade, awaiting the arrival of the Pastor. The bell was ringing for the last time, and the Deacon and his spouse moved on in silence, to join the few aged brethren and sisters who were already seated in the house of prayer. *Here* might be seen a father in Israel, whose silvery locks denoted him ripe for the sickle of death—*there*, a matron who had passed the winters of more than three score years and ten. And the Deacon felt no small consolation in believing, that when these living memorials of by-gone days should vacate their seats in the tabernacle made with hands, they would join the sanctified company of the chosen of the Lord, in 'a building of God, a house not made with hands, eternal in the heavens.'

The arrival of the Parson was soon indicated by the in-gathering of the people, and ere long the full voice of Caleb Comfort was heard in the solemn bass of the Hundredth Psalm. Prayer followed. The prevalence of damnable heresies was fervently deprecated. An earnest petition was offered, that sovereign grace might never be supposed subject to the will of erring man; that deluded souls might be delivered from the snare of the Devil; and to the supplication that the Lord would graciously preserve His people from removing the ancient landmarks of faith, the Deacon responded with an audible "Amen!"

It may be proper, in this place, to record the leading ideas and general features of the discourse delivered on the occasion—inasmuch as every sentiment and argument advanced therein, accorded with the views and feelings of Deacon Comfort. And moreover, the proposed abstract may be of service, in understanding the bearing of this narrative.

The Morning Sermon.

Romans xi. v—"Even so then at this present time also there is a remnant according to the election of grace."

The doctrine of election is plainly set forth in the word of God—not a *general* election, as of all men absolutely—but a *particular* election of some men and angels to everlasting life. God is a Sovereign, and has a perfect right to do as He pleases with His own; and if He has seen proper to foreordain the salvation of a number that is so certain and definite that it cannot be either increased or diminished, the creature has no right to find fault. For "who art thou, O man, that repliest against God? He hath mercy on whom He will have mercy; and whom He will He hardeneth."

The language of the text, suggests three points: 1st. There is an *election*. An election never supposes the whole, but always a part—and of consequence implies non-election. The very idea of election, excludes the doctrine of a general ransom, and also of free-will. 2d. There is a *remnant*. This word cannot argue the whole, but rather confirms the election of a part. 3d. There is a remnant according to the election of *grace*. Election depends not on creature works—it is of *grace*—the sovereign, discriminating grace of God.

This doctrine of particular election and immutable designation, is full of right precious consolation to the believing soul. Not so to the wicked. Their carnal hearts despise and reject that grace in Christ, which delighteth the hearts of God's people, and which strengtheneth them to resist the wiles of the Devil. The non-elect, being in the gall of bitterness and bonds of iniquity, speak evil of things they understand not: made to be taken and destroyed, they shall utterly perish in their own corruption. They speak great swelling words of vanity—yea, they set their mouths against the heavens.

The spirit that now worketh in the children of disobedience hath lifted the banner of rebellion against the church of Christ. He lieth in wait to deceive—yea, and lest he deceive the very elect, I shall with God's help, expose his deformity.

The spirit of Antichrist denieth the distinguishing grace of election. By this spirit, the Decrees of God are set at naught; the general ransom is upheld; and "*corrupted nature's deformed darling*," Free-will, yea "cursed corrupted nature," is set forth as the ground-work of salvation! Yea, and this "itching of corrupted fancies and lascivious wanton wits" finds "open hearts and arms for its adulterous embraces." We can say to such, in the language of Owen, "poor creatures, whose souls are merchandised by the painted faces of novelty and vanity;—while these Joabs salute you with the kisses of free grace, you see not the sword that is in their hands, whereby they smite you under the fifth rib, in the very heart blood of faith and all Christian consolation."

Moreover, by this spirit of Anti-Christ, excitements are got up under pretence of saving souls. As though any can be saved whom God knows will be damned! These excitements are the work of the Devil. He hath darkened the minds of them that believe not. He hath taught them that Christ died for all, absolutely—(which is a most awful heresy)—and then excites fears that those for whom Christ died will perish everlastingly! Has Christ died in vain?—This general ransom hath "an intermixed dash of blasphemy."

But let us proceed to expose the deformity of "corrupted nature's deformed darling," Free-will. And 1st. "Are the thoughts of the Most High suspended on the free-will of man?" Must man *will*, before God can *know*? Where then is the spirit of *prophecy*?—Must man *act*, before God can *purpose*? Where then is His *sovereignty*?—Is he operated upon? Is the will of the *Creator* subject to the will of the *creature*? Has He a succession of ideas?—Does the free will of man decide the purposes of the Almighty?

2d. In what differs predestination from foreknowledge? We "are the called according to His *pur-*

pose," and not according to *our will.* "It is not of him that willeth, but of God that sheweth mercy." "For whom he did *foreknow*, he also did predestinate to be conformed to the image of his son..... Whom He did predestinate, them he also called; and whom He called, them He also justified; and whom He justified, them He also glorified." "Who shall lay any thing to the charge of God's elect?" They are FOREKNOWN—*predestinated—called—justified—glorified.*

3d. If the general ransom be true, and if Christ died not in vain, then the doctrine of the Universalians must be true. For either Christ did or did not suffer the punishment due to all men. If he did suffer only for a part, a part only can have the benefit of his death—for those only for whom Christ died can be saved—and if Christ died for all, absolutely, justice is satisfied, and hath no more a demand. But again:

4th. The Arminian is "forced to grant," seeing he will not allow universal salvation, "that after all that was effected by the death of Christ, it was *possible* that *none* should be saved!" And Owen farther proves, that "if Christ accomplished by his death; *no more* than Free-will ascribes to it, it is *utterly impossible that any should be saved.*" "For say they, 'He hath opened a door of salvation to all.' Alas! is it not a vain endeavor to *open a grave for a dead man to come out?* Who lights a candle for a blind man to see by? To open a door for him to come out of prison, who is blind, and lame, and bound, yea *dead [in sins,]* is rather to deride his misery than to procure him liberty: neither tell me *that* will yield me strong consolation, under the enjoyment whereof the greatest portion of men perish everlastingly."

5th. What doth the general ransom profit? "This obtaining redemption for all, by the blood of Christ," as Owen showeth, "cometh at length to this: God intendeth that he shall die for all, to procure for them eternal redemption and glory; but yet so that they shall never have the least good by these glorious things, unless they perform that which He *knows* they are no ways able to do, and which none but Himself can enable them to perform; and which, concerning the greatest part of them, He is resolved not to do."

6th. What doth *universal* INEFFICIENT *grace* amount to? It "is a mere painted cloth," that will give no assistance at all to those for whom Christ died. It will only "*give them leave to be saved, if they can.*" It amounts in substance to this. Christ died for all—yet it is possible that none may be saved—it is possible that all may be damned. "*Go your ways: be saved if you can,* in the way revealed. GOD WILL NOT HINDER YOU." It is all a work of *chance:* and what worse is *Atheism?*

7th. And then as to the glory of God. According to free will and the general ransom, "all will be well, when God is contented with that portion of glory which is of our assigning." But "God would never allow that the will of the creature should be the measure of His honor..... All that glory of God which is pretended to be asserted thereby, however it may seem glorious to *purblind nature,* is indeed a sinful flourish, for the obscuring of that glory wherein God is delighted."

8th. Moreover, the general ransom and free-will strike at the very root of all christian consolation. "What good will it do me, to know that Christ died for me, if notwithstanding that, I may perish forever?.....' But be of good comfort,' will Arminians say; 'Christ is a propitiation for all sinners, and now thou knowest thyself to be so.' True; but is Christ a propitiation for all the sins of those sinners? If so, how can any of them perish? If not, what good will this do me, whose sins perhaps are of the number, as for which Christ was not a propitiation?" What is this propitiation? It is "an effectual possible redemption, notwithstanding which all the sons of men might perish everlastingly!" * * * *

Such is the general ransom, and such is the doctrine of free will. It is based in the spirit of Anti-Christ. It is the spirit that now worketh in the children of disobedience.—The mouths of the gainsayers of the grace of election must be stopped. The excitements they are now getting up must be put down. Let all God's people, all who love the Church of Christ—let every one set his face against those excitements of the passions, for they are the works of the Devil. And may the distinguishing grace of God, who hath called us into his kingdom and glory, preserve His elect ones to life everlasting. Amen.

Such was the substance of "The Morning Sermon," delivered by Parson Jenkins, according to promise. It was just such a sermon as Deacon Comfort desired and expected to hear. It met the entire approbation of the congregation of the saints. They blessed the Lord that so worthy a minister as Job Jenkins had been appointed their overseer, and fervently prayed that his life might be ever precious in the sight of the Almighty.

When the congregation was dismissed, Deacon Comfort took the Parson by the hand, and having heartily thanked him for his well-timed and admirable discourse, expressed a desire that the *proofs* of particular election might form the subject of the sermon to be delivered in the afternoon. ,, Such is already my purpose," said the Parson. A. C. T.

Note. The reader is requested to notice, that, with the exception of a few passages of Scripture, all the "*quotations*" in Parson Jenkin's Sermon are to be found in "Owen on Redemption." Let it be duly remembered, that this work was recommended as being "worth its weight in gold," by Drs. Ely, Wylie, &c. See the *note* appended to the preceding Chapter.—T.

FIVE CHAPTERS ON PARTIALISM.

It may be proper for us to state, that these Chapters are designed for publication in pamphlet form. So soon as they are completed through the Messenger, we shall issue them forthwith in a neat cheap pamphlet, and shall be happy to receive any orders therefor which our friends may be pleased to favor us with. We cannot but think, that the important changes which have come over the christian world, within a few years, will be found so fully developed in these chapters, as to render their perusal of interest to the liberal christian. And in the belief that they may effect some good by the power of *contrast,* we are induced to put them in this more convenient form for general reading. In stating this intention, however, we would not be understood as objecting to our Editorial brethren copying them into their columns, should they be deemed of sufficient interest.

P. PRICE.

A CREED.

The "N. Y. Evangelist" of Saturday last, contains "the Confession of Faith" of the Free Church in charge of Dr. Lansing.

ART. 1st relates to the Trinity. The candidate for admission to membership is required to believe, that God "subsists in an *incomprehensible* Trinity of persons." We have serious objections to this article—but shall allow it to pass for the present.

ART. 2d states that "God *created* and so *governs* all things, as to execute by them, *for his own glory,* the holy, wise and benevolent purpose of his own will." To this article we have no objection. It is wholesome, sound doctrine. God "will have all men to be saved"—for He has "made known unto us the mystery of his *will* according to his *good pleasure,* which he hath *purposed* in himself, that in the dispensation of the fullness of times he might gather together in one, all things in Christ"—yea, and, "every tongue shall confess that Jesus Christ is Lord to the *glory of God* the Father." 1 Tim. ii, 4: Eph, i, 9, 10: Phil. ii, 11.

ART. 3d affirms that "Adam was created holy—that, by the Sovereign act of God, he was so *constituted* public head of his posterity, that, *in consequence of his sin, all mankind* became sinners, not of *necessity,* but ☞ *certainly,* by their own *voluntary choice or purpose.*" This is "whipping the Devil" with a witness. In *consequence* of Adam's sin, his posterity become sinners, not of *necessity,* but from their own *voluntary* choice—nevertheless they *certainly* make this *voluntary choice!* God *chose to purpose* that *man* shall *purpose to choose* to become a sinner in *consequence* of Adam's sin!! In framing this article, the Doctors of Divinity have evinced the subtlety of the serpent.

ART 4th affirms, that "ALL *the moral exercises of unregenerate men are* WHOLLY SINFUL *and that* CONTINUALLY." Yet Article 7th declares that "men are in such a sense *able* to repent and obey the Gospel that God will be justified in punishing them forever if they do not, and their endless ruin will be the result of their own voluntary rejection of salvation." Look at these articles in juxta-position. "All the moral exercises of unregenerate men are *wholly sinful* and that *continually*"—yet they "are *able* to repent and obey the Gospel!" That is, a man is totally blind—yet he is able to see!—he is totally deaf—yet he is able to hear!—he is totally palsied—yet he is able to walk!—and if he does not see, and hear, and walk, God would be justified in tormenting him eternally!!

But, say the doctors, the endless ruin of sinners, "will be the result of their own voluntary rejection of salvation." That is, spectacles are offered to the blind man, and if he does not take hold of and see with them, his eternal torment will be his own fault!! This may be called "a mystery." It is;—it is the mystery of iniquity!

ART. 6th. affirms that "while the atonement, with its saving benefits, is freely and ☞ *sincerely* offered to *all men* in the Gospel, yet those only will be saved by it, who repent of sin and believe on the Lord Jesus Christ." Yet Article 9th declares, that God saves his people according to his *eternal purpose* which he purposed in Christ Jesus before the world was, and *not* because he *foresaw* that they would repent and obey the Gospel." Why this is worse and worse. God's eternal purpose could not have embraced the salvation of any more than will be saved; to effect this end, he has *purposed* that *just so many* shall repent and obey the Gospel; yet "the atonement, with its saving benefits, is freely and *sincerely* offered to all men!" *Sincerely! sincerity!* —no, it is *rank hypocrisy!* For be it observed, that "God saves his people, *not* because he *foresaw* that they *would* repent and believe the gospel," but because it is his *eternal purpose* that they *shall* thus believe and obey!! Yet in the face of this declaration, we are certified that the saving benefits of the atonement are freely and *sincerely offered* to all men! Can there be any *sincerity* in the *offer* of salvation which it was God's *eternal purpose* not to bestow?

Let us notice one other point of this creed. Article 10th declares, that "believers in Christ, through their own personal obedience, *secured by divine promise,* will be kept by divine power to eternal life." So it seems that the personal obedience of those whom God purposed should repent and obey, is *secured* by divine promise. It follows, that God has

purposed and *secured* the impenitence and personal disobedience of such as will never be saved!

Good Lord, deliver us. A. C. T.

WHERE ARE THE MIGHTY MEN?

For I beheld, and there was *no man*; even among *them*, and there was *no counsellor*, that when *I asked* of them, *could answer a word*. Behold, *they* are all *vanity—their works are nothing*." Isa. xli, 28, 29.

Though not personally connected with the circumstances detailed below, still, in the absence of our associate, Br. Thomas, who is directly interested therein, and who is now on a visit to the east, we have deemed it necessary to lay the simple narration before our readers, believing they are at all times anxious for *early* information of the *prowess* of our spiritual Doctors, and great men of the day. Comments from us are unnecessary now. They will be more particularly within the province of Br. T. and we doubt not he will do the subject justice, too. The public may depend upon hearing from it again ere long.

We have room now only for a brief statement. An individual had enclosed to the editor of the Christian Intelligencer, (the Dutch Reformed paper in this city) a copy of Br. T.'s "213 Questions," desiring answers to them, exposing their fallacy, if they were fallacious. The following editorial article appeared in the Intelligencer of Aug. 3.

"*To Correspondents.*—The letter of I. has been received, with the pamphlet enclosed—and in reply, we hereby offer I. to write 213 answers to A. C. T.'s 213 questions, if he will pay for the printing of them; and we also assure him, that they shall be short, pithy, and scriptural."

Br. Thomas being in the city to supply the desk of Br. Sawyer last Sabbath, observed the notice. He immediately called at the Intelligencer office, made known himself as the author, and desired that the Questions and Answers might be inserted in the Intelligencer. This being promptly refused, he pledged himself to have the answers published in the Messenger.

There being an association of Editors to the Intelligencer, the Agent present said it would be necessary, and he would make known the proposition to the individual writer of the article, and get his answer. Br. T. called again, and the individual declined giving the answers through the Messenger, but would furnish them, if Br. T. would publish them in pamphlet form. This Br. T. assented to at once, and promised that 1000 copies should be printed and circulated immediately. This was on Monday last. Br. T. having to leave town on Tuesday, it was settled that the writer of this should call on Tuesday afternoon, when he should be informed of the time the answers would be ready. Accordingly on Tuesday afternoon the writer of this called, in company with Br. Boyden, and received for answer, that the person in question declined giving the answers in toto. On desiring the reason, it was replied, "*The writer says on sitting down to a re-examination of the Questions, he finds some of them will require a column, or nearly so, to answer them, and he cannot attend to them; and for this reason he declines,*" or words to this effect. We have preserved the phraseology as far as possible. Some other observations followed but they are not essential now. Thus ends a PUBLIC PLEDGE *of an Associate Editor of the Christian Intelligencer!* a paper backed by the wisdom of the whole Reformed Dutch Church in the city of New York, possessing, too, some *fifteen* or *twenty* Editors! But we leave the subject for the abler pen of Br. T. P.

From a subscriber in Orange county, we have received the following. We are gratified in the progress of liberal views and feelings in that section.—By the Religious Notices, the writer will perceive that Br. Hillyer will soon be with them again. P.

"Dear Sir—Some five or six months since, Mr. S. J. Hillyer visited this place. He was the first to proclaim a world's salvation to its inhabitants, and I am extremely happy in being able to say that his labors were not in vain.—Some have already perceived the light of truth with joy and gladness, and many who were reared in superstition and taught to revere with a blind enthusiasm the dark erroneous creed of Calvin, have been awakened to consideration, and are disposed to ask "are these things so?" I think I am safe in saying, that, two-thirds of the people of this vicinity, are desirous of another opportunity of hearing the Impartial Love of God, from the lips of a herald of that "persecuted denomination, who recognize the Almighty as our common Father, and mankind as brethren." You will oblige us, therefore, in influencing some one of your ministering brethren to visit us soon. He will be joyfully received and kindly provided for. The spirit of inquiry is abroad, and the rust-worn fetters of Partialism are bursting asunder. The dense clouds of superstition are dispersing before the bright rays of the universal light of life and immortality, and I can look forward with joyful anticipation, to a time when the happyfying doctrine of the Universal Love of God to man, will have complete ascendency in this place. Our partialist brethren are but too well assured of its efficacy and power, even over the minds of many of their own congregations. The Preacher, particularly, is quite alarmed for his church's safety. His character, as a Teacher of the Gospel of Jesus, may be inferred from the following sentiment, which I heard him proclaim from the pulpit myself, on the subject of human depravity. Mankind, says he, are so exceedingly depraved, through the fall of Adam, that the most humble and fervent prayer ever offered up by man from the sanctuary of the Most High, had sin enough attached to it to eternally damn him!!"

Original.

PENNSYLVANIA CONVENTION.

Br. Price—I do not intend now to go into a long defence of the doings of our State Convention, expecting that Br. Thomas, whose duty it is, will be at his post in the hour of need, prepared to repel successfully all attacks upon the sentiments of himself and colleagues;—but I have a few words nevertheless to say, touching the remarks of Br. Skinner of the "Magazine," on the resolution of the above body, concerning *Ministerial qualifications.* I feel called upon to do this, because I conceive myself to be "particularly" pointed at by Bro. S. as one of those Pennsylvania brethren who have made so much "talk and *noise*" respecting the proceedings of the Hudson River Association. I beg leave therefore to say, that though prevented by sickness in my family from attending the last meeting of the Pennsylvania Convention, I most heartily approve the spirit and *obvious* meaning of the resolution in question. I do conceive that the *people* are the only proper judges of ministerial qualifications, and that all test laws respecting the acquirements of a candidate which any association should establish, should regard his *moral* character solely—simply because associations have no right to set themselves up as dictators or assume a power which never was delegated to them, and which they otherwise do not possess. I have no objections to a minister being "a well instructed scribe," but that is not the question. It is whether, *after the people have approved* a preacher, he should be subjected to be examined by a set of "*novices,*" (such as Br. S. says he is himself!) as it respects his qualifications in a *literary* point of view. I contend that they have no more right to require such a test than they have to prescribe *a rule of faith* for the acceptance of a candidate, before they will fellowship him. Br. Skinner thinks there is no propriety in any association granting any letters of Fellowship if they have no power to judge of the literary qualifications of applicants. Herein we differ, for the object of letters of fellowship, as I have always understood, was simply to testify as to the *moral* worth of the candidate in order that *immoral* men may not be admitted or retained in our communion. True, I would not feel disposed to send out an *ignoramus* under the *authority* of an association (for they have no authority in the case,) but I should not object that the veriest "ignoramus" in creation should preach Universalism if the people will hear and support him. But I have a better opinion of the understanding of the latter than to suppose they *know not* who is "apt to teach" without consulting a self-constituted Board of Clerical "novices;" and if they did not, it is not likely they would be able to appreciate the services of a preacher whom that board had sent forth with the *plenitude* of their congregated wisdom. The fact is, there is not likely to be much difficulty on the score of the *ignorance* of our preachers. If any one, as much of a fool as Br. Skinner's hero "Deacon Homespun," should attempt to preach he would be *laughed* out of it, doubtless by the boys, and would soon be compelled to give up the project. But even such an one, (if he can be found any where else than in Br. Skinner's imagination!) is quite a match for hundreds of his partialist neighbors who have been "innoculated for stupidity" by some Board of Spiritual Doctors! In such a case, when fool meets fool "then comes the tug of war"—a war of *words* which can neither profit or injure the cause of immutable truth.

Let Br. S. then bring *arguments* not far-fetched *suppositions* in proof of his sentiments, and let him also argue fairly from the palpable meaning of the Resolution in dispute, without making deductions therefrom which no one but a Yankee Lawyer would have had the ingenuity to discover; and he shall not want an opponent who will try *logic* with him on the question wherein we are at issue.

Before closing this article, permit me to enquire of the Brother who has lately written from Buffalo to the editor of the Trumpet, how he expects that the "Macedonian cry" of which he speaks can ever be answered, if the proposed Theological School which he so highly commends in his letter should be established? Are the *restrictive* measures now in project, in the shape of *Test Resolutions* and "*minister factories*" calculated to increase the number of laborers in the "fields already white unto the harvest?" I trow not—but if they are, will some one please explain how such a result will be brought about? L. F. W. A.

☞P. S. If such men as Br. S. of Utica are "*Theologica* Novices" (and we dare not doubt *his* word) where shall we find *Professors* for the proposed Institution for the Education of *pious* young men for our ministry?

TO CORRESPONDENTS.

S. R. S. will have a place next week. We had his article partly in type for this number, but it has been crowded by.

J. P. is thankfully received.

We had in type, also, an extract of a letter from our respected Brother S. J. H. but have been compelled to omit it this week.

BRS. N. DODGE & T. J. WHITCOMB, Will supply the desks in the Orchard-st. and Greenwich Churches to-morrow.

MARRIED,

In Philadelphia, on the 25th ult. by Ev. A. C. Thomas, John Perry to Caroline S. daughter of Eli Newnam, all of that city.

RELIGIOUS NOTICES.

Br. S. J. Hillyer, will preach in Danbury, Sunday 18th inst; Monday evening the 19th, at South-East; at Sing Sing, Wednesday the 21st; in Peekskill, Thursday 22; Centreville Or. Co. Sunday the 25th; on the Mountain, Monday the 26th; Warwick, Tuesday the 27th; Monroe, Wednesday the 28th; Chester, Thursday the 29th; Newburgh Friday 30th; Milton, Saturday 31st; Rondout, Sunday, September, 15th.

HEAVEN.

Heaven is my home. That holy rest,
Where no rude cares alarm the breast—
Where friends forsake not, and where love
Flows freely from the Fount above.

Heaven is my home. Near by the throne
Is HE who claims me as his own;
To whom, through an eternal day,
The homage of my soul I'll pay.

Heaven is my home. There I shall stand
With all the pure, celestial band—
And know no fear, and feel no pain,
Nor be disturbed by grief again.

Heaven is my home. Transporting thought!
O, may I live then as I ought—
And feel, at every setting sun,
The luxury of good I've done.

Christ. Pilot.

MEMENTO—FROM CAMOENS.

My son, be this thy simple plan;
Serve God, and love thy brother man;
Forget not, in temptation's hour,
That sin lends sorrow double power;
Count life a stage upon thy way,
And follow conscience, come what may;
Alike with earth and heaven sincere,
With hand and brow, with bosom clear,
"Fear God, and know no other fear."

INFLUENCE OF TIME ON GRIEF.

BY MRS. SIGOURNEY.

Time has been called, both by philosophers and poets, the healer of sorrow. It may be so with slight losses, or those that more immediately affect the passions. But there are afflictions whose extent is made more evident, by the revolutions of years. The tempest of grief indeed abates, but the waste of comfort, the desolation of hope, the impossibility of restitution, become more apparent. To such calamities, Time only *seems* to bring relief. It causes the tide of weeping to roll back, but reveals more perfectly, the magnitude of the wreck, the depth of a ruin which may neither be repaired nor concealed.

Time may sometimes perform the part of a physician to the sorrows of youth. Then, the heart voluntarily co-operates with the sanitary regimen. It more readily finds substitutes for its lost delights. It more rapidly repairs the breaches made in its sanctuary. It adheres with pliancy to some new prop—when its tendrils are stricken from the old.

But in the wane of life it is far otherwise. The heart that has been often smitten, clings with a more rigid grasp to its diminished joys. As the circle becomes narrower, it struggles to spread itself over the whole of it, and to touch and guard every point, like the sleepless sentinel.—The affections also lose the power of re-production. They lose the Promethean fire by which dead elements are quickened into friendship. The path of life is to them as the valley of dry bones, through which they walk, without the power to bid one skeleton arise and be clothed with flesh. They become too inert to enchain even the objects that move around them. Like the ruminating animals, they slumber over what they once pursued with ardor. There seems also a hallowed jealousy to come with years over the soul. It refuses to admit new idols to that shrine, where its earliest, long-consecrated ones dwelt, and were worshipped.—With a morbid constancy it hermetically seals the vase, whence its first, purest odors, were born and exhaled.

The medical influence of time upon grief, is at best but a sedative. In the height of its power, it cannot rank with those agents which extirpate the root of disease. He who would seek solace for a sorrowing spirit, without dependence on the Hand that fashioned and controls it will find that he has merely stupified his senses with an opiate; and that the wound will rankle and rankle, until with the tears of the bereaved patriarch, he go down 'into the grave to the lost one, mourning.'

FLOWERS.

Flowers, in all ages, have been made the representatives of innocence and purity. We decorate the bride, and strew her path with flowers: we present the undefiled blossoms, as a similitude of her beauty and untainted mind; trusting that her destiny through life will be like theirs, grateful and pleasing to all. We scatter them over the shell, the bier, and the earth, when we consign our mortal blossoms to the dust, as emblems of transient joy, fading pleasures, withered hopes; yet rest in sure and certain trust that each in due season will be renewed again. All the writers of antiquity make mention of their uses and application in heathen and pagan ceremonies, whether of the temple, the banquet, or the tomb—the rites, the pleasures, or the sorrows of man; and in concord with the usages of the period, the author of the 'Book of Wisdom,' says, 'Let us crown ourselves with rose-buds and flowers before they wither.' All orders of creation, 'every form of creeping things and abominable beasty' have been, perhaps, at one time or another, by some nation or sect, either the object of direct worship, or emblems of an invisible sanctity; but though individuals of the vegetable world may have veiled the mysteries, and been rendered sacred to particular deities and purposes, yet in very few instances, we believe, were they made the representatives of a deified object, or been bowed down to with divine honors. The worship of the one true Being could never have been polluted by any symbal suggested by the open flowers and lily-work of the temple.

"The love of flowers seems a naturally implanted passion, without any alloy or debasing object as a motive: the cottage has its pink, its rose, its polyanthus; the villa its geranium, its dahlia, and its clematis: we cherish them in youth, we admire them in declining days; but, perhaps it is the early flowers of spring that always bring with them the greatest degree of pleasure, and our affections seem immediately to expand at the sight of the first opening blossoms under the sunny wall, or sheltered bank, however humble its race may be. In the long and sombre months of winter our love of nature, like the buds of vegetation, seems closed and torpid; but, like them, it unfolds and re-animates with the opening year, and we welcome our long-lost associates with a cordiality that no other season can excite, as friends in a foreign clime. The violet of autumn is greeted with none of the love with which we hail the violet of spring; it is unseasonable, perhaps it brings with it rather a thought of melancholy than of joy; we view it with curiosity, not affection: and thus the late is not like the early rose. It is not intrinsic beauty or splendor that so charms us, for the fair maids of spring cannot compete with the grander matrons of the advanced year; they would be unheeded, perhaps lost, in the rosy bowers of summer and of autumn no, it is our first meeting with a long-lost friend, the reviving glow of a natural affection, that so warms us at this season: to maturity they give pleasure, as a harbinger of the renewal of life, a signal of awakening nature, or of a higher promise; to youth they are expanding being, opening years, hilarity and joy; and the child, let loose from the house, riots in the flowery mead, and is

'Monarch of all he surveys.'

There is not a prettier emblem of spring than an infant sporting in the sunny field, with its osier basket wreathed with butter-cups, orchises, and daisies. With summer flowers we seem to live as with our neighbors, in harmony and good will; but spring flowers are cherished as private friendships."—*Journal of a Naturalist.*

RELIGION.

'Bright as the morning star in the radiance of the sun-beams, cometh the seraph of immortality.'

Religion, the child of heaven, wears an angelic smile, and is distinguished by the graces of its divine original. Elevated and aspiring, yet winning and attractive, benevolent, gracious, courteous and condescending; her features formed to complacency; her voice attuned to harmony; her eyes shining with benignity, and all her motions, though composed and steady, are yet graceful and unassuming. Religion erects to her votaries a temple sacred to immortality. The good man dreads not death nor dissolution. Invited to heaven and called to glory, he soars above this dim spot man calls earth, and is lost in the incomprehensible progression of eternity, that opens to his prospect. Religion is divine vigor in the soul, triumphing over the darkness of nature, and teaching us to acquiesce in the allotments of Providence. It is the image of God stamped upon human nature, refining its baseness, enriching its poverty, healing its maladies, and converting its very wants and misery into abundance, happiness and glory. Without this divine treasure, man is poor indeed! Amidst opulence, how needy! amidst titles and honor, how ignoble and vain! in a palace how miserable! how contemptible on a throne!

True religion is the source of happiness, the support of society, and the dying man's consolation. It is the guide of youth, and the stay of old age. It is the fairest flower that opens on earth, the sweetest incense that ascends to the skies.

PROSPECTUS

For the 3d vol. of the Messenger, to be published simultaneously at New-York and Philadelphia, under the title of

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

The proposed change in the manner of publication of the Messenger, induces us thus early to present proposals for the *Third* Volume. No essential change will be made in the course of the paper, unless it may be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a *world's reconciliation to God.*

CONDITIONS.

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